

LESSON 156

THE USE OF THE VOICE IN MAGICAL WORK

by W.H.TAYLOR

The use of 'The Voice' is extremely important in Magical Work, whether it be Individual or group orientated. It is written that in the Beginning....'God Spoke' saying 'Let there be Light'. Before this all was Darkness and Void. GOD..SPOKE...and immediately all was changed. Where all had been Silence. The First Sound - the creative word, went vibrating through Space. Where all had been Peaceful and Silent, Chaos reigned Supreme. God did not allow Chaos to continue however. He said "let there be Light!" So, out of Silence and the Night of Time was born the Threefold vibration of Light, Darkness and Sound. "And the Light HE called day: and the darkness HE called Night. "And this we are told was the beginning of Creation - the First day.

This may help you to understand the importance of Sound and Light in all magical Work. Sound can be produced by the human voice or by some mechanical or electronic means. Where an individual is working in magic, individually or in group they make use of Sound to set up a vibration in consonance with the type of energy they wish to work with. Since this Creative energy, in all its forms (or rates of vibration) is in their aura (and physical body) around them, which finds like empathy with the aura and vibration of Earth itself as well as the other heavenly bodies; which is a perfect representation of the Microcosm and the Macrocosm.

It must be apparent that the human voice is of extreme importance. Within the Polynesian Maori priests of New Zealand, called Tohunga's, there are some who could split a stone to form an axe, using an ancient chant. Another example is that of a singer shattering a glass when a high note is reached. The important difference between these two examples is that in the first case the stone is split or shattered along certain well defined lines to produce a desired shape or form. In the second instance, although the voice was under control of the singer the result was destruction and chaos. In the first instance the Magician not only had control but also had enough knowledge of magic and the laws of magic to achieve a useful and helpful form, something of use to his fellow men. In the second instance the singer knew

little about magic, though enough to perform a startling but useful phenomena.

The first example can be related to what I would define as White Magic, something which helps ones fellow man. The second is something that may be termed low class magic to produce some effect which will impress the ignorant and enhance ones own standing, though both types of magic can be of use in the right circumstances. The main question to ask is HOW to learn your voice correctly when applying it to magic.

- (1) The first thing to remember is that it is your voice, don't try to copy someone else.
- (2) The important point is that you want YOUR voice to vibrate at a rate that is in harmony with the FORCE or type of energy you are going to use.

You need to make yourself as familiar as you can with sounds or words that you are going to use. Read through your ritual before coming to a ceremony no matter how well you think you know it and consider the meaning behind the words. In the case of a private talismatic ritual, you will select the words associated with the types of forces with which you wish to charge or impregnate the talisman with. Now write your ritual out as this means that when you come to perform it you can give a minimum amount of mental effort to the words you have to use or the motions you have to perform. The advantage of this is that you can concentrate more on what you are doing and saying without having to exercise what is termed the Lower Will. This allows the Higher (spiritual) Will to operate as this is the mark of the Adept, which some call a master magician- a person who has mastered the Lower Self.

All of this may sound complicated but in fact it is not. Learn to pronounce your words clearly and if they are in another tongue (such as Hebrew) then the onus is on you to get the correct pronunciation of these words through your temple seniors or from any source that can give one a correct rendition of the words (generally a local Rabbi will help or any teacher of Hebrew in your local area). No one should attempt to correct what they think are minor errors (unless they are extremely proficient in that area) for several reasons, the foremost being that no-one really knows what the correct pronunciation was and those that do are generally few and far between. Apart from the standard pronunciation guides given out in the Order one must still find ones own pronunciation tone and pitch. One of the worst mis-pronunciations of Hebrew I have ever witnessed was in the early 1960's when a visiting American Adept had a meeting with members of our

Order and she performed the Banishing Ritual of the Pentagram in a tone which horrified the most experienced practitioners of the Order. From one who made a public claim to be the most important Adept of this planet her actions were pure folly.

It is important to remember that every individual is different in both physical and psychological makeup and this applies to the human voice as well. Whether it be the harmony of the spirit, soul and body of the individual or all three factors combined when working a group ceremony. If this is present in the group there is some hope that by using such magical knowledge as they may have they will be able to bring themselves into harmony with the Divine Powers and Forces that cause our Universe to work in harmony. This after all is what the Ancient Teaching or the Ancient Wisdom is all about. East and West may have different approaches and different methods of teaching and practise but fundamentally there is only One Ancient Wisdom.

Harmony, not unison, is the key to it all. A piece of modern machinery will not function at its best if its different parts do not function harmoniously, which can be said the same for any individual or group. Assuming that you have learnt the words or the speeches you propose to use in ceremony, you should now go on and practise them (involution and evolution in action again). Some schools insist on their students memorising magical words and formulas. If this can be done without causing too much attention to be paid to remembering the words to detriment of the Feeling and the Emotional meaning intended to be conveyed by the words then all well and good. An example of this is seen in the Theatre - but this, while good, entails a tremendous expenditure of time and energy and often results in an excellent performance of a piece of ceremonial acting but with no power as the result.

When this principle is applied to Ritual Magic people are all too apt to imagine that they are bringing power through from the Inner Planes, though in effect it remains imaginary. The difference between an actor on a stage and those being involved in ritual ceremony is that the former have learnt to use the intellect and not the soul. Do not confuse an emotive response to an actors performance with true magic. From this one could say that mankind has developed into two types, the cool intellectual and the emotional and dreamy type. This is so obvious that it scarcely seems worth mentioning though it is vitally important because you are a mixture of both positive and negative. You will not be wholly one nor the other but you will be predominantly one or the other regardless of your physical sex.

A psychologist or an astrologer will possibly disagree with this statement but if one wants to become a magician, in the oldest sense of the word, then you will have to accept this fact

and live with it (A saying over the Portals of the ancient temples often stated 'man know thyself'). You may ask what this has got to do with learning to use the voice in ceremonial work and the answer is Everything. Unless you can learn to balance the two sides of your nature you will not achieve proficiency at anything and certainly none at all in magical work. If you have read all this without offense or hurling it from you, you will probably not mind being told you are too shy or too aggressive, both these facts however will show up in your voice, especially during ceremony.

The next question you may ask is what should I do about it? The answer is simple enough, forget it, forget yourself and think only of the power and energy that is already pouring through you (your aura) and your environment. Call upon or invoke the type of force or energy that you want and immerse oneself in it so that it flows through you. While allowing this to happen it must be foremost on your mind that it must never be able to take you over! You must have complete control at all times otherwise you will become nothing but a trance medium, i.e. an unconscious medium instead of a conscious one, the operative difference between the two being Will. Within the Obligation of the Neophyte in the O=O ritual it says: "I solemnly promise not to suffer myself to be placed in such a state of passivity, that any uninitiated person or power may cause me to loose control of my words or actions".

If you remember what has been written here there will be no need to tell you to speak clearly with force and emotion, the positive and negative aspects, for you will do it automatically. Now we go on to another aspect. Try to and practise using your voice ceremonially. Most people are somewhat diffident about performing such a practice in public so start by reading some of the speeches from the rituals in private. You will soon find that you can speak clearly and confidently. Now go and try this in the Hall or a place where rituals are performed but do this alone at first until you get used to the accoustics of the hall compared to that of a room which you have previously been working in. When you feel ready then perform these speeches with a Senior member of the Order present (if this is impossible due to ones geographical location then acquire the help of a sympathetic friend). Once this is done with some regularity then you will find there is little difference if all members are present, as in a full ceremonial. For those that are introverts they will have to bring out the force they need and the extraverts will have to taper to the needs of the ritual itself.

Once you have learnt to balance your voice you can now go on to practise doing this with your emotions. The way to do this is take the Neophyte ritual and read it aloud and think about what

you are reading and the meaning behind the words. Repeat this until your emotions are aroused which will happen automatically if one practices enough, and above all control your feelings and don't let the emotions control you as it is done in some charismatic churches and religions. Once you have got this far you will find a strange thing takes place. If you are taking one of the active positions in the grade ceremonies that are akin to Fire and Air you will feel the vibrations of the element concerned affecting you. These will be positive and forceful if Fire and not so forceful if Air. There will be a tendency to act too positively and knock something over if you let the Fiery energy have part of your nature get out of control. Or if it be the positive element of Air you may find that your mind functions so clearly and so quickly, that you are way ahead of the others and have lost your place in the ritual.

What will have happened will be that you have got yourself into harmony with the force you represent and are tending to let it control you. If you do experience any such feelings in a slight degree it is a good thing for it means that you have established a rapport or harmonic relationship between the force that is operating through the Universe and through your own aura. This application of the Macrocosm and the Microcosm is a concept of the greater supplementing the lesser yet all is under control and the direction of your will. Once this is understood and experienced you will have begun to experience the practice of Magic.

If you are not performing in a grade ceremony, such as the 0=0, but have decided to attend one (these members are usually seated in the Hall but outside the Portal of the ritual) try thinking about what is going on and try to enter into the different parts of the ceremony (these members can take part in the Circumambulation and the partaking of the Eucharist), you too can put yourself into a harmonic relationship with the various forces. This is an excellent thing to do or you can assist the Officers in this way because unlike them you do not have to divide your attention between trying to do this and at the same time keeping alert enough to play your part in the ceremony which is a supportive nature even if you remain seated throughout. If all members learn to work this way (it is a form of meditation) the results will be nothing less than spectacular and the power will be increased beyond measure.

To sum this up one must:

- (1) Read your ritual so you are familiar with it.
- (2) Learn the pronunciation of any word that is unfamiliar to you.

- (3) Practice reading the ritual aloud in a Hall with a senior member present.

During the first knock which initiates the start of the ritual imagine this vibration reverberating out through the silence through the Void and space and into infinity. Think of the fact that this is exactly what the vibrations of your voice are going to do as you speak ceremonially by using your natural voice as a carrier wave. When you have done this you will have started your apprenticeship in magic. From such a simple beginning you can learn the use of the magical symbols of the Pentagrams, the Hexagrams and the Cross with the Voice with astounding results.

When you have learnt sufficient self control of your voice so that it is never raised in uncontrolled anger towards anyone or even oneself then you have mastered a basic technique of magic, Self Control.

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## LESSON 157

### INTRODUCTION TO THE SCHEM-HAMPHORESCH

In recent years the Schem-hamphoresch lecture has been glossed over by writers on the Golden Dawn, who payed little attention to it. In both the Golden Dawn and later in the Stella Matutina this document, issued out originally at 4=7 level, was given a special reverence by Order members. In the New Zealand Temple, Whare Ra, the Schem-hamphoresch lecture was handed out, in its later days, at Inner Order (something not carried on in its daughter temple the Thoth-Hermes) level, and among all the Golden Dawn papers was given a very high regard- which was not so much of its technical value, but due to the power produced by the 72 angels when handled correctly in ritual. The following lessons have been greatly expanded from the original material with the added bonus of the seals of each of the angels. Though these were never handed out with the original Schem-hamphoresch papers they were the ones used by most of the Golden Dawn's elite.

The biblical quotations given in this lesson should be studied closely with the use of a Hebrew Bible so that Gematria, Notariqon and Temurah can be applied to reveal their hidden contents. The important fact is that one should study each of the 72 names so that a thorough grasp of their meanings can be understood.

A condensed version of this lecture is given in the 'Complete Golden Dawn System of Magic', volume 3, page 21. The diagram of the Holy Name YHVH given in this book was one of two. The other is included in this introduction and relates to the temple diagram. What was not given in the published version were the verses associated to each angelic name which is obtained from those relevant verses in Psalms which have the name of the Lord in them. Since there are a number of versions of different verses associated to this paper I have taken the liberty of supplying the 'Official' version from Whare Ra, copied from Wynn Westcott's notebook, by a former Chief of the New Zealand Temple who was fluent in Hebrew and who had faultless calligraphy. The original paper when it was first published linked the decans to start from Aires but the Golden Dawn used Leo, as the following tables show. Frankly the magical image of the decans description given in the published version are next to worthless and are very medieval in content. The following lessons associated to each angel are so structured so that one can put their own imagery to each of the decans which correspond to the seals. The idea of these following lessons is to start where the published version left off.

For those of you who wish to do a more detailed investigation into the different forms of this document see: Ms6483 Harley (British Museum), 'Semiphoras and Schemhamforas' by Andrew Luppius, 1686. See 'The Qabalah' by Papus for Lenians version which has an excellent bibliography with texts in Latin and French; it can be obtained from the French Library. In these

texts there may be some confusion as to the verse numbers (of Psalms) as the numbering system of the King James version of the Bible differs from the Hebrew versions. For a good Hebrew/English translation see Kohlenbergers version of the Biblia Hebraica Stuttgartensia which is commonly known as the Stuttgart Bible.

The meaning of each of the angels of the Schem-hamphoresch is broken down into (1) the astrological influence of both the planet and sign. (2) The keyword or phrase allotted to each angel which is given in the published version of the Complete Golden Dawn system of Magic. This has been derived from the biblical verse and has been studied by Gematria, Notarikon and Temurah as well as Theosophic reduction and multiplication and the use of prime numbers. (3) The meaning of the verse associated to each angel using the methods contained in (2). (4) The magical influence of the angel which in some instances differs from the other associations. All of these are composites of the angels nature on different levels. Some of the methods used to derive the angels meanings are extremely complex and only those with a flair for gematria and the like will be able to follow them through, though they are all based on the principles outlined in the lessons on Gematria, Notarikon and Temurah.

In the Golden Dawn a number of the members used dictionaries of Gematria, though only Allan Bennets and Crowley's were published in the Equinox. Recently David Goodwin wrote the 'Cabalistic Encyclopedia' which is another excellent source that compliments both Crowley's and Bennets work. However when dealing with letters and words and their numerical value, the best way is to construct ones own dictionary, and with the access to personal computers this task can be made easier with the programs based on alpha and numerical sort routines.

While analysing the angelic names gives one an idea of their function, the best way to discern what their actions are is for direct contact with them by skrying through the seals given in the final lesson on this subject. On how to accomplish this I again refer the reader to the 'Complete Golden System of Magic' which has numerous lectures on the subject scattered throughout it.

Rather than repeat what is already published in the 'Complete Golden Dawn System of Magic' we would refer the student to this volume to study the original lecture on the Schem-hamphoresch then refer to the following lessons for additional information on the subject.



(3)





| Choir of Angels        | No. | V. 19  | V. 20  | V. 21  | Additional Divine Name | Name of Angel |
|------------------------|-----|--------|--------|--------|------------------------|---------------|
| 1st. Choir<br>Seraphim | 1   | יְהוָה | יְהוָה | יְהוָה | יְהוָה                 | Vahuaiah      |
|                        | 2   | יְהוָה | יְהוָה | יְהוָה | אֱלֹהִים               | Yelaniel      |
|                        | 3   | יְהוָה | יְהוָה | יְהוָה | יְהוָה                 | Saitael       |
|                        | 4   | יְהוָה | יְהוָה | יְהוָה | יְהוָה                 | Nghelamiah    |
|                        | 5   | יְהוָה | יְהוָה | יְהוָה | יְהוָה                 | Mahashiah     |
|                        | 6   | יְהוָה | יְהוָה | יְהוָה | אֱלֹהִים               | Letahel       |
|                        | 7   | יְהוָה | יְהוָה | יְהוָה | יְהוָה                 | QKaiah        |
|                        | 8   | יְהוָה | יְהוָה | יְהוָה | אֱלֹהִים               | Kehethel      |
| 2nd. Choir<br>Kerubim. | 9   | יְהוָה | יְהוָה | יְהוָה | יְהוָה                 | Hezeyael      |
|                        | 10  | יְהוָה | יְהוָה | יְהוָה | יְהוָה                 | Eldiah        |
|                        | 11  | יְהוָה | יְהוָה | יְהוָה | יְהוָה                 | Leviah        |
|                        | 12  | יְהוָה | יְהוָה | יְהוָה | יְהוָה                 | Hiharah       |
|                        | 13  | יְהוָה | יְהוָה | יְהוָה | אֱלֹהִים               | Iezalel       |
|                        | 14  | יְהוָה | יְהוָה | יְהוָה | יְהוָה                 | Mebahael      |
|                        | 15  | יְהוָה | יְהוָה | יְהוָה | יְהוָה                 | Harayel       |
|                        | 16  | יְהוָה | יְהוָה | יְהוָה | יְהוָה                 | Hogamiah      |
| 3rd. Choir<br>Thrones  | 17  | יְהוָה | יְהוָה | יְהוָה | אֱלֹהִים               | Laniah        |
|                        | 18  | יְהוָה | יְהוָה | יְהוָה | יְהוָה                 | Keliel        |
|                        | 19  | יְהוָה | יְהוָה | יְהוָה | יְהוָה                 | Livoiah       |
|                        | 20  | יְהוָה | יְהוָה | יְהוָה | אֱלֹהִים               | Pheheliah     |
|                        | 21  | יְהוָה | יְהוָה | יְהוָה | יְהוָה                 | Nelakhel      |
|                        | 22  | יְהוָה | יְהוָה | יְהוָה | אֱלֹהִים               | Yeiael        |
|                        | 23  | יְהוָה | יְהוָה | יְהוָה | יְהוָה                 | Malahel       |
|                        | 24  | יְהוָה | יְהוָה | יְהוָה | יְהוָה                 | Hahauiah      |














| Choir of Angels                      | No.                                          | v. 19                                          | v. 20                                     | v. 21                                | Additional Divine Name                                   | Name of Angel                                                                               |
|--------------------------------------|----------------------------------------------|------------------------------------------------|-------------------------------------------|--------------------------------------|----------------------------------------------------------|---------------------------------------------------------------------------------------------|
| 4 <sup>th</sup> Choir<br>Dominations | 25<br>26<br>27<br>28<br>29<br>30<br>31<br>32 | כ<br>ה<br>י<br>ש<br>ר<br>א<br>ל<br>ל           | ג<br>א<br>ר<br>א<br>י<br>ר<br>ח<br>ש      | ג<br>א<br>ר<br>ח<br>מ<br>ב<br>ר      | י<br>ה<br>.<br>א<br>ל<br>י<br>ה<br>.<br>א<br>ל<br>י<br>ה | Nethhiah<br>Hëeiah<br>Irthel<br>Sehaiah<br>Rayayel<br>Evamel<br>LeKabel<br>Vesheriah        |
| 5 <sup>th</sup> Choir<br>Powers      | 33<br>34<br>35<br>36<br>37<br>38<br>39<br>40 | י<br>ח<br>ל<br>י<br>ח<br>מ<br>א<br>י<br>ח<br>י | ח<br>ח<br>י<br>ר<br>ח<br>ח<br>י<br>ח<br>י | י<br>ח<br>ח<br>י<br>ח<br>י<br>ח<br>י | .<br>. .<br>א<br>ל<br>י<br>ה<br>א<br>ל<br>י<br>ה         | Yechuiqah<br>Lehahaiyah<br>Keveqayah<br>Mendiel<br>Anaiel<br>Chäamiah<br>Rehëael<br>Yeizael |
| 6 <sup>th</sup> Choir<br>Virtues     | 41<br>42<br>43<br>44<br>45<br>46<br>47       | י<br>ח<br>י<br>י<br>י<br>י<br>י                | י<br>י<br>י<br>י<br>י<br>י<br>י           | י<br>י<br>י<br>י<br>י<br>י<br>י      | .<br>י<br>ה<br>.<br>א<br>ל<br>י<br>ה<br>א<br>ל<br>י<br>ה | Hehihel<br>Michael<br>Vavaliah<br>Hhaiah<br>Saëlaiah<br>Ngharaïel<br>Aslaiah<br>Mihel       |














| Chair of Angels                         | No.                     | v. 19                                                                                                | v. 20                                                                                                | v. 21                                                                                                | Additional Divine Name                       | Name of Angel                                                                                 |
|-----------------------------------------|-------------------------|------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------|----------------------------------------------|-----------------------------------------------------------------------------------------------|
| 7 <sup>th</sup> Choir<br>Principalities | 49 50 51 52 53 54 55 56 | הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים | הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים | הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים | אל<br>יה<br>אל<br>יה<br>אל<br>יה<br>אל<br>יה | Uhauel<br>Deneyael<br>Hechasheiah<br>Amamiah<br>Nanael<br>Nithäel<br>Mibahaiah<br>Puiael      |
| 8 <sup>th</sup> Choir<br>Archangels     | 57 58 59 60 61 62 63 64 | הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים | הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים | הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים | יה<br>אל<br>.<br>.<br>.<br>.<br>.<br>.       | Nemamiah<br>Seilëel<br>Herachaël<br>Metzräel<br>Vamibael<br>lahahel<br>Nghaneauel<br>Mochaïel |
| 9 <sup>th</sup> Choir<br>Angels         | 65 66 67 68 69 70 71 72 | הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים | הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים | הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים<br>הַחַיִּים | יה<br>אל<br>יה<br>אל<br>יה<br>אל<br>יה<br>אל | Damubäiah<br>Mengel<br>Aiäel<br>Chabeviah<br>Rohäel<br>Sebamäiah<br>Heyaiël<br>Mevamiah       |














These then are the Shemhamphorasch or Seventy-two Angels bearing the name of God, classed into nine sets of eight, each answering to the nine Choirs of Angels.

6

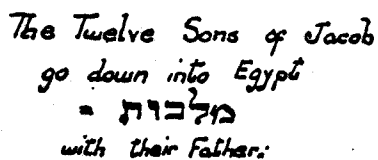
| Letter<br>of the<br>NAME                                                            | Sign                                                                                | Decanate<br>of | Nº       | Angel                 |
|-------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|----------------|----------|-----------------------|
|  |    | ‡              | 1<br>2   | Vahuaiah<br>Yelawiel  |
|                                                                                     |                                                                                     | 4              | 3<br>4   | Saitael<br>Nghelamiah |
|                                                                                     |                                                                                     | ♂              | 5<br>6   | Mahashiah<br>Lelahel  |
|                                                                                     |                                                                                     |                |          |                       |
|                                                                                     |  | ⊙              | 7<br>8   | A Kaiah<br>Kehethel   |
|                                                                                     |                                                                                     | ♀              | 9<br>10  | Hozeyael<br>Eldiah    |
|                                                                                     |                                                                                     | ♀              | 11<br>12 | Leviah<br>Hihaiah     |
|                                                                                     |                                                                                     |                |          |                       |
|                                                                                     |  | ☾              | 13<br>14 | Iezalel<br>Mebahael   |
|                                                                                     |                                                                                     | ‡              | 15<br>16 | Harayel<br>Hogamiah   |
|                                                                                     |                                                                                     | 4              | 17<br>18 | Laviah<br>Keliel      |
|                                                                                     |                                                                                     |                |          |                       |

| Letter of the<br>NAME                                                              | Sign                                                                                | Decanate of                                                                         | No.      | Angel                 |
|------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|----------|-----------------------|
|  |    |    | 19<br>20 | Livoiah<br>Pheheliah  |
|                                                                                    |                                                                                     |    | 21<br>22 | Nelakhel<br>Yeiael    |
|                                                                                    |                                                                                     |    | 23<br>24 | Malahel<br>Hahauiah   |
|                                                                                    |  |    | 25<br>26 | Nethhiah<br>Heeiah    |
|                                                                                    |                                                                                     |  | 27<br>28 | Irthel<br>Sehaiah     |
|                                                                                    |                                                                                     |  | 29<br>30 | Rayayel<br>Evamel     |
|                                                                                    |  |  | 31<br>32 | Lekabel<br>Veshariah  |
|                                                                                    |                                                                                     |  | 33<br>34 | Yechuiah<br>Lehahiah  |
|                                                                                    |                                                                                     |  | 35<br>36 | Keveqaiiah<br>Mendiel |

| Letter of the NAME                                                                  | Sign                                                                                | Decanate of                                                                         | Nº       | Angel                  |
|-------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|----------|------------------------|
|  |    |    | 37<br>38 | Anaiel<br>Chäamiah     |
|                                                                                     |                                                                                     |    | 39<br>40 | Rehäael<br>Yeizael     |
|                                                                                     |                                                                                     |    | 41<br>42 | Kehihel<br>MiKhael     |
|                                                                                     |  |    | 43<br>44 | Vavaliah<br>Ilhaiah    |
|                                                                                     |                                                                                     |  | 45<br>46 | Saelaiah<br>Ngharaiel  |
|                                                                                     |                                                                                     |  | 47<br>48 | Aslaiah<br>Mihel       |
|                                                                                     |  |  | 49<br>50 | Uhauel<br>Deneyael     |
|                                                                                     |                                                                                     |  | 51<br>52 | Kechasheiah<br>Amamiah |
|                                                                                     |                                                                                     |  | 53<br>54 | Nanael<br>Nithäel      |
|                                                                                     |                                                                                     |                                                                                     |          |                        |

| Letter of the<br>NAME                                                              | Sign                                                                                | Decanate of                                                                         | Nº       | Angel                  |
|------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|----------|------------------------|
|  |    |    | 55<br>56 | Mibahaiah<br>Puiael    |
|                                                                                    |                                                                                     |    | 57<br>58 | Nemamaiah<br>Yeilëel   |
|                                                                                    |                                                                                     |    | 59<br>60 | Herachäel<br>Metzrael  |
|                                                                                    |  |    | 61<br>62 | Vamibael<br>Iahahel    |
|                                                                                    |                                                                                     |  | 63<br>64 | Nghaneauel<br>Mochaiel |
|                                                                                    |                                                                                     |  | 65<br>66 | Damabäiah<br>Mengel    |
|                                                                                    |  |  | 67<br>68 | Aiäel<br>Chabeoiah     |
|                                                                                    |                                                                                     |  | 69<br>70 | Rohäel<br>Yebamäiah    |
|                                                                                    |                                                                                     |  | 71<br>72 | Heyäel<br>Mevamiah     |

זעיר אנפין or *Microprosopus*





## LESSON 158

## THE ANGELS OF THE SIGN OF LEO

## 1. VAHUAIH

This angel covers from 0 to 5 degrees of the astrological sign of Leo and to it can be associated the first half of the decante of Saturn. From this the basic meaning of Vahuaih can be derived as a teacher who is called upon to help overcome obstacles in the way of focussing our energies, with an emphasis on initiatory learning and establishing a firm rate of progress. The name Vahuaih is spelt VHVYH, which gives a numerical value of 32. This is the number of paths of the Tree of Life and suggests access to a higher state of learning. Other words of the same numerical value are YChYD meaning 'unity' and LB - 'mind, heart'. Both of these develop the idea of a single-minded movement of energy from the core essence of self which is worked through the framework of intelligence.

Some further examples of words with a value of 32 is the root word ZKH-'to be clear, clean' which explains Vahuaih's function in terms of clarifying the course of action, or conveying knowledge of a purer essence and hence a higher nature.

Looking at the name Vahuaih one can also formulate the Divine name YHVH with a Vau (nail or pin) remaining (which can be used as a conjunction during sentence structure). This highlights the initiatory aspect with the piercing and fixing into place of the divine influence.

The key phrase associated to Vahuaih is 'God the Exalter', a term which relates to attention being directed upward through the light of inspiration. Further to this, having opened up to this exaltation which is developed through Vahuaih's impulses, man's link to the Divine is expanded to a far greater degree so that the emanations are received in a more direct manner.

The Biblical Psalm associated to this angel is Ch3, V.4:-  
 VaTHH YHVH MGN(F) RAaDY KBVDY VMRYM RASHY. This translates to 'And Thou, O Tetragrammaton, art a Shield about me, my Glory and He who lifteth up my head'. This aptly describes the results gained through Vahuaih and also show the advantages of focussing one's directions and actions so that they can be applied constructively. Applying Notariqon to this verse, the letters VYMRKVR (the first letter of each word) are formulated, which,

when broken down relate to VYM-'a day when celestial images are active', RK-'tender, delicate and soft', VR-'blown, puffed with wind',

Assembling a sentence from this gives: 'In the light of day, celestial images will go forth actively, to impress upon the tender and receptive through the lively breath of spirit.' Additionally, the value of these seven letters is 482, which reduces to 14 (by Theosophic Reduction) and this equates to words of the same value such as HDH-'to move something forth, light darting', and ZHB -'clear, resplendent' which both help clarify aspects of this angels nature. When relating Vahuaiah to magical works, it is found that this angel helps with any type of invocation where the Divine Light is brought down by fixing and stabilising its flow rate so that it adjusts to the individual.

## 2. YELAUDEL

Yelael's reign covers from 5 degrees to 10 degrees Leo and is associated to the second half of the decante of Saturn. The basic meaning derived from this angel relates to helping with artistic expression and the ability to harmonise through the attraction of opposites. This shows the power of fixidity and determination with a relentless will to improve. These are all linked up by the development of the skill of diplomacy and working with others.

The Hebrew spelling of Yelael is YLYAL which has a numerical value of 81. This links to the 9th Saphira and the Lunar square ( $9 \times 9 = 81$ ), which shows passions and motivations rising from the unconscious and expressed through dual contact, i.e. a relationship of some kind. Other words of similar value are ANKY-'I' and BAaT -'to kick or stir up'. These indicate a process beginning from the core of the self, which because of its vigorous and unyielding nature will arouse a very lively response along the way. Using the ALBK table of Temura to examine YLYAL one can refer to ideas of integration and a link with the zodiacal sign of Libra. ALBK transforms YLYAL to MAMLA from which the words MA and MLA can be derived. Both of these are in fact root words. MA relates to the concept of focussing on generative power for development while MLA means 'to be full, fulfilled' which when combined relate to the principle idea of growth through indepth association.

The key phrase relating to Yelael is 'My Strength' which is taken from a perspective of the angels greatest part and hints at what this angels teaching brings forth. Seen from a another viewpoint it shows faith in the Divine Being with the key to the driving force being so relevant here. Further to this, 'My

Strength' is also the energy of Tetragrammaton flowing through oneself.

Associated to Yelael is the 20th verse of Psalms, Ch.22, which is : 'YATHH YHVH AL-THRCHQ AYLYTHY LAaZRTHY ThShH ', which translates to : 'And Thou, O Tetragrammaton, be not far off, O my strength, to my help make haste'. Here we have reference to the petitioning of the divine to be at hand when times are hard, as a favour in response to increasing recognition of the Higher.

The first word of the above verse - YATHH, which corresponds with 'and Thou', has a value of 416, which aligns it with HVR- 'thought, meditation', though it also reduces to 11 and describes an underlying meaning of the verse through the root CHG 'circularity of form or motion; a feast' plus YA 'of positive or potential expression'. This reduction also links with YA as an initiatory movement, being the first and second movements of the verse. These two letters express the universal force (Aleph) guided towards enlivening the seed (Yod) in exactly the right way. YATHH, when converted by the second table of Temura, ABGTh, becomes SBGR. This breaks down into the root words SB 'surround, orbit; a circumstance or cause, plus GTh 'that which exersizes an extensive force that is reciprocally increasing'. These have a common value in SBGR of 265, which links in the meaning of ADRYKL 'architect'. Here we have the idea of a structure being built up according to set designs. Yelael also assists in directing invoked power towards the construction of dynamic forms such as talismans etc.

### 3. SAITIEL

This angel rules from 10 to 15 degrees Leo, along with the association to the first half of the Jupiter decante. The basic meaning from this is that Saitiel provides for expansion of the thinking and perception which are under the auspices of justice. This is very significant to those in the leadership and administration levels. An underlying facet of this is the growth of dignity and self-respect which is relative to the surrounding sphere of influence.

The Hebrew spelling of Saitiel is SYTAL, which has a numerical value of 110. Other Hebrew words of the same value which relate here are ChBQ 'to embrace' which relates to the process of extending oneself to fully grasp something. Then there is YAAAL 'to benefit' which suggests the potential advantage in taking the necessary steps in responding to this angels lessons. These relate to a background of courage in advancing and are shown by KSL 'stiffness, strength in solidarity' which when combined with NS 'sign, flag or standard' clarifies the kind of

position from which this expansion is most constructively developed. It must also be noted that the root word AL, which ends Saitiel's name, springs from united signs of power and extensive movement with ideas of elevation, force and power being derived from it. Al has also been acknowledged as a name of God and suggests divine origins wherever it is found.

The key phrase associated to Saitiel (sometimes spelt Saitael) is 'refuge, fortress confidence' which again relates to ideas around a position of strength from which to mature without danger threatening. Such a permanent base would allow for roots to grow deeply, with the self evolving untarnished and well backed by stability. Another idea behind the concept of refuge is that of going to the depths of the Self, its central core essence then rebuilding from this point in an outward expanding arc. The biblical verse associated to Saitiel is Psalms Ch.91 verse 2. 'AMR LYHVH MChSY VMTzVDThY ALHY ABTTh-BV' which when translated means 'I will say unto Tetragrammaton, My Refuge and my Fortress, My God, I will be confident in Him.' This describes the acknowledgement of ones relationship with YHVH, defining it as the most solid and surest aspect of ones existence, a kingdom from which to stand and move with strength in.

By Notariqon the letters ALMVAAB are gathered from the above verse which when applied to the 9th table of Temura, ATBCH, then transforms into THOKTTCH with a numerical value of 64. This particular table has Leo attributed to it and relates to the concept of stability in change with consistent interaction, it is analogous to the dominant movement at the core of this verse. From ALMVAAB arises 8x8 (from the original total of 64) and 9x9 which have a midpoint value of 72 (8x9), this describes the expansion of Chesed and Jupiter. Relating this sequence to Hod and Yesod, one focusses on their connecting path of Resh (Head, Sun) which suggests activities of the mental sphere moving in a strong and resourceful way, within a stable and yet lively environment. In the magical level Saitiel assists in controlling or restraining any negative influences and warns us of impending danger.

#### 4. NGHELAMIAH

This angel covers from 15 to 20 degrees Leo and is associated to the second half of the decante of Jupiter. The basic meaning attributed to Nghelamiah is that of giving instruction in new areas of knowledge (whether learning about or developing) plus the expanding of artistic talent/expression, with a backdrop factor of learning to cope with anything beyond the ordinary. The name of this angel is spelt AaLMYH (remembering that the letter Ayin can be expressed as either Aa or Ng, though

the former is more often used than not), its value being 155. Now, just briefly examining this number itself, by breaking it into three parts of 1-5-5. Simply add together the second and the third of these, which shows the positive and negative of the divine triad. This in turn shows something fully related- from its originating unmanifested point, to the sphere of its entire and fullest manifestation.

This works in well with the meanings of words with the value of 155, beginning with QNH which means 'seed' and in more contemporary Hebrew 'contain, hollowness in something'. So these give a meaning which relates together a point for growth to begin with the area its maturing form is to fill, hinting at the will to develop in conjunction with the pull of the vacuum of an empty area. The word PaAH 'fill out with air' reinforces the idea of the mind expanding just as NQH 'wail' (like one distressed with hunger) elaborates on the desire to grow outwards crossed with the attraction towards potential fruits in new areas which cause one to call on this angel.

Continuing the expression of duality related in several forms above,  $155 \times 2 = 310$  and hence YQR 'splendid, shining' indicating the realm encountered by the mind expanding. Also there is SNR 'dazzling effect or even blindness caused by too much light', which explains the background factor mentioned, a need inherent in the entering of unknown territory.

The key words associated to this angel are 'concealed, saving' which in essence refers to being rescued from a place of restriction, or from a limiting state of being. The word concealed suggests hiding from enemies which in this instance is the fear of the unknown. A further underlying meaning shows no light of day with freedom only coming from recognising the universe beyond the microcosm of the self by moving in harmony with the Divine principles. It is this latter action which is the 'saving'.

Nghelamiah is associated to Psalms ch.6 verse 5 'SHYDH YHVH ChLTzH NPSHY HYSHYAaNY LMAaN(f) ChSDK(f)' which translated means 'Return O Tetragrammaton, deliver my soul, save me because of Thy mercy.' This further conveys the idea of being rescued from a darkened or isolated place, with the request for a return indicating a regressive move in conflict with the Higher Self. Looking at the first letters in the sentence, SHYChNHLCh, these have a value of 411, which in turn relates to YATH 'respond agreeably, consent'. Nghelamiah assists in the magical sphere by firmly establishing an individuals solar strength, especially in ritual when assuming a controlling position.

### 5. MAHASHIAH

Mahashiah covers from 20 to 25 degrees Leo, and has the association of the first half of the decante of Mars. The basic meaning derived from this angel is that he teaches one to be strong and energetic in an all facets of life, though emphasizing creative abilities. The underlying fundamental he also teaches is to penetrate the essence of reality and living to the utmost of ones abilities.

The spelling Mahashiah in Hebrew is MShYH and gives a value of 360. This immediately suggests the sphere of the zodiac or to use a more basic analogy, the circumference of a circle. Both in fact relate clearly to an entire scheme of existence, the fullness of spirit. As the circle is the symbol of a whole without any inconsistencies, here it represents dealing with something in its completeness, rather than component parts.

Other words valued at 360 are KMSH 'to be swift, agile and penetrating,' and NShGBH 'attaining to higher knowledge'. The latter is a reference to the wisdom gained from attaining the depths of being, the relationship of the microcosm and the macrocosm.

Turning to Notariqon, the following sentence is derived from the five words derived from the letters of the angels name.

MChQ 'pierce or break through'  
 HZYN(f) 'feed, nourish'  
 ShVAa 'to open out liberally'  
 YHVH 'Tetragrammaton'  
 HQYP(f) 'surround, encircle'

This shows 'Pierce all the way through so as to feed and be nourished on the food of the opening out liberally to where Tetragrammaton surrounds on all sides'. This elaborates on the approach of reaching a goal by expanding to encompass it, with the key of creating an opening for access by a direct thrust. The key phrase for Mahashiah is 'seeking safety from trouble' which outwardly is a reference to the search for refuge. Going a little deeper, it can be understood in terms of finding ways of growth which will distance oneself from regression into past traits or fears, creating safety in a new mode of consciousness or state of being. This can be summed up in the motivation of the self towards liberation, an impetus generated from the Higher Self. The word 'trouble' (taken from the key phrase) refers to any kind of enemy, whether external or internal, which causes disharmony in ones life.

The 5th verse of Psalms Ch.34 is attributed to Mahashiah: 'DRShThY Ath - YHVH VAaNNY VMBL-M VVRVTYHTz YLNY' which translates is: 'I sought Tetragrammaton, and he answered me, and out of all

my fears He delivered me'. The number of words in this verse is 6 which suggests movement orientated from the central Sephirah of Tiphareth. The number of letters in this verse is 35 which relates to GBL 'boundary, limit' and AGLA 'a name of God'. Also by using Notarikon there is Ateh Gibor le Olahm Adonai, which translates to 'Unto Thee the Mighty forever our Lord'. You will note that Adonai is both the representative and key to YHWH (at least within the Schemhamphoresch) which explains the basic meaning of Mahashiahs function in terms of a learning experience in all areas of life within the Divine Light, breaking down limitations towards YHWH. In the magical sphere Mahashiah is very beneficial and works towards harmonising and aligning diverse energy flows, especially Enochian Magic.

#### 6. LALAHIEL

The angel Lalahiel covers 25 to 30 degrees Leo, an area that is linked to the last part of the Mars decante. By the process of association it shows that part of the basic meaning of Lalahiel's nature is assisting one in fields of artistic and creative endeavours which have an impact of a more personal nature, though still utilising the concept of the macrocosm. This also shows expansion in intellectual activity which is coupled with emotional intensity, giving rise to a tremendous form of outgoing energy.

The Hebrew spelling of Lalahiel is LLHAL, which gives a numeration of 96 to evaluate. This in itself is a very versatile number and is divisible by 2,3,4,6,8,12,16,24,32 and 48 which expresses a potential of widespread movement. Taking one example of this,  $8 \times 12$  suggests an activated flow through the 8th Sephira of Hod (through the intellect) working on a wide range of knowledge, as symbolised by the sphere of the zodiac. The idea that such an ordered sequence presents itself is an interesting factor, plotted out on a graph it goes from horizontal to vertical in an undistorted curve. The shape indicates a cone, as in energy or matter expanding from its original point of concentration to disperse evenly within its surrounding sphere. Applying Gematria, 96 renders MLAKH 'work' which is the key to the effectiveness of this angels teaching. Other words of similar value are AYPH 'asking' (about a place or aspect) which is the cue that knowledge given is through a reflection of knowledge gained. Finally there is the consideration of the name being primarily composed of lameds, a letter which signifies an ox-goad. This indicates a balanced effort involved which will lead to successful and far reaching results, as it is a trinity of letters. The other two, Heh and Aleph, with meanings of a window and pin link in by relating to an opening for sight (learning) which is also a way into piercing the macrocosmic sphere, or

microcosm of others.

The key words given for Lamed are 'praiseworthy, declaring'. These indicate elevation to the heights of respect, due to work quality that freely expresses the value of worth from those around it. In simple everyday terminology this links in with the concept of modern advertising when relating to the display of good work quality. This is also linked to the spiritual aspect of the charisma of a religious leader which is conveyed to the masses as a particular type of image. By analogy we have the worship of the Divine through mass communication. This last point is clearly given in the verse associated to Lalabel in Psalms Ch.9 verse 12: 'ZMRV LYHVH YShB TzYVN(f) HGYDV BAaMYM(f) AaLYLVThYV' which translates as 'Sing Psalms unto Tetragrammaton Who inhabiteth Zion, shew forth among the Nations His deeds'.

Looking at the the Hebrew word for Zion, TzYVN(f), which is at the centre of this verse and has a value of 806 by ordinary addition, or alternatively 21 by Aiq Beker. The first of these links with RVM(f) 'height, altitude' while the second, as well as being the mystic number of Tiphareth equates with YTB 'be positive, agreeable' and HGYH 'deep meditation'. The first word ZMRV adds up to 253, connecting with NGR 'be spread out'. Also 253 is the sum of 22 (using Theosophic addition), exposing in it the significance of the 22nd Path of Tau and its relationship to the Tarot Trump 'The Universe' which is the creation of all things, the starting point of another cycle of manifestation. In the magical sphere of influence, this angel assists in communication through the deeper realms of the self. Lalabel is also extremely helpful with astral work in exploring the various levels.

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